5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin MJ4

369 It is not such a life as would be popular in
181 America, but men live, and women live, and children live there, and love their desert with an unparalleled devotion. Transplanted to a real garden spot of the earth, they weep for a glimpse of their beloved desert.

The love of the desert is a very deep and a very beautiful thing. For political purposes one of these desert chiefs was urged to give up his residence in the open and arid desert and come to live in the town. The greater comfort and luxury to be found in the town were pointed out to him as contrasted with the hardships and loneliness of the desert; but the old chief did not see it that way. "In the town," said he, "I have no doubt that I shall find all the things which you describe, but out here in the desert I have my family and my goats, great distances, and God."

182 In such a country only one type of life is possible, and that is the Bedouin type. Some knowledge of the Bedouin, his environment and its effect upon him is fundamental in any effort to understand the Arab. The nomad tribe is probably the basis from which the other types of Arab life have been developed historically, and these other types can be most easily understood today if studied in connection with the simpler organization of the desert. The most conspicuous difference from our own society lies perhaps in the fact that all members of the community do the same thing. Some are more energetic than others, and on that account own larger herds of camels and larger flocks of goats or sheep, but the occupation of all is the same, and the standards of life differ very little.

619 The Bedouins are divided into tribes, and the larger
622 tribes into sub-tribes. These tribes of Arabia are "communities of will," to use H. G. Wells' phrase, and the in-

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

000
611
312
356
mere trifle. Probably the only part of the outfit that would have any commercial value at all is the black goat's-hair tent, which affords a poor shelter from the cold in winter and from the heat in summer. And along with extreme poverty there goes an astonishing lack of any sense of cleanliness or order. The tent of a Bedouin could be little more disorderly if it were taken by some giant hand, shaken like a dice box, and the contents allowed to rest where they fell. The furniture consists of
[352]
few things and poor. There are the remnants of one or more cotton stuffed quilts. These are both bed and bed
[415]
clothes. There are a few skins to hold drinking water and a few skin basins. Some shaped sticks are tied together to make camel saddles. The outfit will also include a copper kettle for the cooking of food, a battered coffee pot for the making of coffee and usually a wooden bowl. This bowl, which may be the only eating utensil belonging to the household, has probably never been washed in its history. At times milk is drunk out of it, and at times rice and meat are eaten from it. The grease with which it is covered has long since exceeded the absorption limit of the wood and for years has been plastered on to the outside. Under such circumstances the prevalence of disease excites no wonder; the wonder is that many maintain excellent health.

291
The Bedouins clothes are a loin cloth beneath and shirt above, which shirt resembles a loose nightgown and reaches to his ankles. Over this is worn an old disreputable *aba* or cloak, in cut resembling nothing so much
[291]
as a college gown. All of these are usually in a state of great disrepair and show an acute need of laundering.
369
291
The town Arabs, who look with scorn on the desert Bedouin, assert that when he buys a new undershirt, he puts

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

it on over his old one, and since none of his garments are ever removed, the older garment gradually falls to pieces and after a while disappears altogether. This story, like much of the fiction of the world, though not strictly accurate is based on painful truth, for baths are not so frequent in the Bedouin's life as they should be, and the laundering of clothes is still less adequate.

But it is easy to blame the Bedouin for being dirty. Dirty he certainly is and his clothes even more so, but what is to be expected when water is so scarce that for lack of it animals frequently go thirsty, and sometimes even men? We forget that cleanliness is a luxury, and a very expensive luxury at that. Through the summer the Bedouin women wash their hair in camel's urine because water is so precious that it cannot be wasted for such a purpose. The men apparently go without washing. Clothes require no comment, for their condition is what might be imagined. By far the commonest hunting in Arabia is the hunt for wild game in the hair and clothes. It is always successful. The ablutions required before prayers are commonly performed with sand. The delight of such people upon arriving at some place where water is abundant and where bodies and clothes can be washed is a good thing to see.

The diet of these desert Arabs is ordinarily very frugal. A drink of camel's milk and a handful of dates are a day's rations for an adult, and more is not expected. There will also be an occasional drink of coffee, of which the Bedouin is inordinately fond. Even the poorest Bedouin tent will have some sort of a battered and worn coffee pot for this purpose. Bread is a rare luxury in such homes, and meat even a rarer one. A feeble old camel on the verge of dissolution will render a last service

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Saudi Arabia, M31
Bedouin M34

of a spiritual guide or pastor, much less for the functions of a priest.

There is a small group of land-owners and merchants (the same individual is frequently both), who constitute a wealthy upper class which has great power in the community. They form a sort of unofficial cabinet to advise the ruler, and not a great deal happens without their knowledge and approval. However, they are not sheikhs, and sometimes when a powerful governor presides over a community, this rich men's cabinet exercises surprisingly little influence over him. The ruler and his family form what might be termed a class by themselves. Frequently they are strangers more or less directly derived from some Bedouin tribe and far less traveled and sophisticated than many of their rich subjects. They are, however, none the less effective rulers for that. But the whole subject of the workings of Arab government is one that we must reserve for a later chapter.

Desert and oasis in Arabia represent two conflicting modes of life and there is little sympathy between them. To the Bedouin the town is a community of masters and slaves with the vast majority slaves. The date gardener works long and hard; moreover he works under another man's direction, and this director of his efforts receives the major part of the proceeds. The artisan, to be sure, is not the slave of any one individual, but he too is cooped up in narrow quarters, and the necessities of his family keep him busy from morning till night working with his hands. Land-owners and merchants the Bedouin envies, but he still pities them their cramped life and close confinement in the town. Why any one who is rich enough to afford a home in the desert should prefer to live in the oasis, is to him an insoluble mystery.

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Saudi Arabia MJH
Bedouin MJH

But if the Bedouin has a great contempt for the townsman, the townsman on his part reciprocates most cordially. He regards the unwashed and unkempt nomad of the desert as little better than a wild beast. Incidentally he fears the wild religious fanaticism of the despised tribesmen exceedingly, and not without reason. "Infidel," said one of the Bedouins to a small shopkeeper in Hasa who sat comfortably smoking his big waterpipe in the door of his shop. "Infidel, shall I break it over your head, or smash it here on the ground?" and the shopkeeper having indicated a preference for the ground, the fanatical Wahabi, to whom tobacco is the very essence of sin and uncleanness, smashed the waterpipe to pieces on the floor. A waterpipe is a quite expensive affair, being an ornamented glass jar of about a quart capacity. Those accustomed to their use insist that in no other way can tobacco be properly smoked. The time was when the inhabitants of the oasis towns were more religious than the Bedouins, but that time is past, and now the Bedouin in his religious zeal looks on them as next to infidels. "Those are the men," the city dweller will explain with great scorn, "who think they are competent to instruct us in matters of religion. They do not know the simplest prayers. Their heads are so full of lice that room could scarcely be found for more. Their clothes never get washed. Their women go about unveiled. They are nothing but wild animals."

The underlying changes that have brought about this transformation from desert conditions to those of the oasis are two. There is a divison of labor, and a certain differentiation into sections and cliques is inevitable on account of that, but a far more significant thing is the fact that agricultural land in the oasis is held as private property, whereas in the desert land is free as the air

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Saudi Arabia MJ1
Bedouin MJ4

erty, whereas in the desert land is free as the air. Even the function and wealth of the merchant as compared with the gardener and the artisan would lead to comparatively little splitting into economic strata if it were not for the private ownership of land, which produces, as nothing else in Arabia does, the feeling of haughty superiority and cringing subservience. The Bedouin in the desert faces his sheikh with little or no feeling of inferiority, for all that the sheikh has the power of life and death over him. The poorest Bedouin knows that associated with a few others of like mind, he has the same power over the sheikh. The oppressed gardener, however, certainly does not face his land-owner with any feeling of equality. He is compelled to beg on his knees, figuratively speaking, for a chance to live, and it is impossible to escape the conviction that something inexpressibly valuable is lost in the process.

There is no such sense of unfettered freedom in the towns as prevails in the desert. Men work under direction and under a certain restraint. Their hours and their outlook are governed largely by the men they work for. The date cultivator looks up to the man who owns his land. He in turn looks down on any man who works for him. The atmosphere of democracy where each man looks his brother in the eye without flinching, on the even level of entire equality, has disappeared. The unity of the community is gone. The date gardener would not think of intruding in the reception room of the rich man who owns his garden. He is at liberty to see him on business, but not as a social equal.

On the other hand, there are compensations. By any possible standard, life in the oasis is much more civilized and refined than in the desert. The comfort of the people

68: Neubart S-4 (no date) 1952 M1 Middle East
BEDOUINS MJ4

With the improvements of communication and construction of pipelines there has been an ever-increasing mutual contact between the nomads and the settled people of village and town. While tribal sheikhs are the first to come under the influence of modernization, the tribesmen are also gradually adopting the mode of existence of settled society. 369 178

CHAPTER 1

Definition of the Area under Consideration 361 121

This paper will limit itself primarily to the problem of sedentarization of the nomadic populations in the countries of the Fertile Crescent, that is: Iraq, Syria, Jordan (Transjordan) and Israel (Palestine), an area which distinguishes itself by its Moslem Arab majority,[1] its striking similarities of natural environment and social organization. Saudi Arabia was included in this study because of the inter-relations which exist between the Bedouin of the Arabian and Syrian deserts. Tribes of the Aneneh Confederation wander from Saudi Arabia through Jordan into Syria and back and sections of the Shammar migrate back and forth between Arabia and Iraq.

Desert and Soil

The chief common natural feature of the area is of a geo- 132 133

---

1. With the exception of the Kurdish language used by the Kurds in Syria and Iraq, Aramaic spoken by the Nestorian Christians in Kurdistan and in a few villages in Syria, and Hebrew spoken by the Jewish community of Israel, the area is Arabic in character.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

619 but when the strong hand is weakened or withdrawn, then merry hell is let loose, and every tribe is at its neighbour's throat. Such a period is what every tribe and every individual Badawin long to see. It means raiding and fun for everyone and wealth for him who is bold and strong. Not much killing or loss of life follows from this state of anarchy, but camels change hands frequently, and there is loot for all and exchange of worldly possessions. Since women are always safe under such conditions (see Chapter VII) the Badawin considers this state of affairs as nearly ideal as possible, and is for ever talking about the good times when anarchy prevailed. This is his idea of heaven on earth, this is what he perpetually longs for. Is it not his birthright that "every man's hand shall be against him, and his hand be against every man"?

443 If tribes and confederations are at peace with each other, the 438 individuals and families move about at will in each other's territories, 369 as they go and come to and from the various towns that supply their wants. This movement to market towns is known as *musdbilah* and exists all over Arabia. Each tribe has its special or favourite towns which it goes up to for its necessities, and it looks forward with joy to such visits. For instance, from time immemorial the Mutair, Harb, Shammar, 'Awazim and Northern 'Ajman have done their *musdbilah* to Kuwait, while the Dhafir have visited Zubair, Nasriyah and Samawa on the Euphrates.

The system enables the town authorities to exercise a beneficial control over the Badawin who market with them, as any misbehaviour at once results in the tribe's being forbidden to enter the town—a [643] very great hardship to the desert shopper. Despotic rulers like Bin Sa'ud naturally do not like the *musdbilah* system at all, especially when it affects their border tribes, for these would like to spend their moneys outside the state, and are always liable to be got at by the powers that be, in neighbouring countries. One of the chief reasons for Bin Sa'ud's ten-year blockade of Kuwait was his determination to try and prevent his subjects doing *musdbilah* with that town. The Ruler of the latter place naturally tried to encourage such *musdbilah*, for if it were forcibly stopped, his people must have recourse to smuggling to get their goods out to the tribes.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CHAPTER VI

Badawin Social System

SETTLERS AND NOMADS

369 The Arabs divide themselves into two main groups:
184 Al Hadhar and Al Bádia.

Al hadhar (singular: *hadhari*) are those who dwell in permanent stone or mud houses, i.e. townsfolk or villagers; *al bádia* are those who live nomad lives, own camels and live in black hair-tents (*biyut sha'ar*).

From this word *bádia* comes also our word Badawin (often written in French style, Bedouin), which is not used or understood in Arabia proper.

The dweller in the black tents, although he may occasionally speak of himself as a man of *badu* or nomad calling (e.g. "*Hana Badu*"—we are Badawin, etc.), he does so to signify that he is a wild, simple man of the desert, and not versed in the cunning ways of settled life.

[186] He far more often refers to himself and his people by the proud title "'Arab"—e.g. *'Arabna sannadu*, *'Arabna nizzalu l ala Subaihiyah* —Our Arabs have gone up into the interior, or, Our Arabs have camped at Subaihiyah.

If a Badawin meets a nomad stranger in his territory he will enquire, after salaams and general greetings, *Inta minain ya walad?*—From whence art thou, O youth? The answer is, *'Ana min 'Arab fulan* —I am from such and such a person's Arabs.

369 Not to be confused with the 'Arab or pure-bred Badawin, are the
361 'Arabdar or 'Arab-ad-Dar. The latter is the name commonly given in Kuwait and also, I believe, in Najd to those semi-nomads who are found in black tents on the borders of the great desert, and who camp close to the towns in summer, and move out into the interior, a matter of 80 to 100 miles from their homes proper, in winter. Many of them also own small house property in the cities they are attached

I. Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

The Half-Badawin

to, and the type may be called, for lack of a better description, Badawin in the transition stage to a more settled existence.

These 'Arabdar, certainly in Kuwait, usually have large flocks of sheep, and only a few camels to give them milk and move their tents as they follow the grazing. Many of them are of good Shartf stock such as 'Ajman, Mutair, 'Utaiba and Harb 'Arabdar; and their members go and come from the towns to their original tribes, and regularly intermarry with their desert cousins.

The good 'Arabdawi is not necessarily looked down upon by the pure Badawin, especially if he is of good stock, but the latter undoubtedly think him rather a soft sort of semi-townsman, who has grown rich in the service of a town ruler, and prefers the fleshpots of *hadhar* life to the real hardships of the desert. They, the 'Arabdawi, are in short a sort of half-Badawin, to be made use of by the pure-bred article, when the latter comes up to town to purchase his needs. The Arabdawi is also a useful go-between in business transactions involving sheep and camels, and at all times is rather proud to act as host and put up his Badawin brother who asks for a night's lodging in the city.

Akalma al Badu, is a common cry heard among the 'Arabdawis of Kuwait, yet they get prestige and honour among their neighbours, whenever they put up these desert cousins, especially their shaikhs. These half-Badawin 'Arabdar are generally peaceful, for war does not pay them. As their wealth lies in their sheep rather than in their camels, there is no inducement for them to raid, and lift other people's camels, the temptation *par excellence* of the Badawin raider, who is himself so vulnerable. Nevertheless, the 'Arabdawi is an excellent fighting man if it comes to supporting his shaikh or defending the town he depends on.

There is yet another desert dweller who must not be confused with either the pure Badawin nomad, or his 'Arabdar cousin. This is the tribal desert shepherd, whose job in life is to care for the sheep either of the town dwellers or of the more well-to-do tribal shaikhs. As sheep cannot keep pace with camel migrations, and the areas in which they can graze are much more circumscribed or narrowly defined than those wandered over by the camel tribes, a class of shepherds has evolved, who move in areas of their own, but who are allied to

h Dickson G-8 (1929-47) 1951 MI 1 Kuwait
Bedouins MJH

CHAPTER XIII

Morality

517 There is no immorality, as we know it, among the desert tribes. There is, of course, plenty of marrying and giving in marriage, and as I have said, divorce is so easy that a woman often has six or seven husbands in her lifetime, and a man always as many wives as he can 548 afford, provided he confines himself to four at a time. Prostitutes are 737 unknown among the Badawin, and adultery is punishable with death.

572 Friendships between men and women, on the other hand, exist, and are recognised, especially if the parties are of the same tribe and are related, for example my friend Shaikh Thuwainan Abu Sifra of the Mu'alha section of the Mutair, was a friend of Muthi, wife of Falah bin 369 'A'amir, also of the Mu'alha. Every Badawin, of course, is aware that 548 immorality exists in the big towns, and this is one of the main reasons why he despises the townsman.

Unfortunately a Badawin man up from the distant desert sometimes finds his way to the prostitute quarters when he visits towns [[69]] such as Mecca and Medina, Jiddah, and Kuwait. This has resulted in the spread of syphilis and venereal disease among the tribes.

In Wahhabi-land proper (i.e. Sa'udi Arabia, excluding the Hijaz), no prostitute is tolerated even in the towns, let alone among the tribes, but I am told that there is nevertheless a good deal of clandestine immorality.

731 It is curious but true that if you discuss the question of morals with 672 well-informed Najd Badawin, they will always tell you that certain great shaikhly families of the desert, especially in the north, have always had rather loose morals, while certain others stand out for their good morals and generally high tone. For instance, the well-known shaikhly house of Al Sha'alan (Ruwala) as well as that of the Hawaitat, Bani Sakhr (both Trans-Jordan), and Shammar Jarba (Iraq), are all said to be pretty lax where women are concerned, and conversely Al Hadhal (Amarat), the Dushan (Mutair) and the Hamidda ('Uzaiba)

h Dickson G-6 (1929-47) 1951 MI 1 Kuwait
Bedouins M/4

further east and south, very strict. The whole desert world will certainly agree that the shaikhs of the tribes of Najd proper are far superior in moral behaviour to their brothers of Iraq and Syria, and for that matter of the north generally, and they never cease to deplore and at the same time boast of the fact. This is of course all good propaganda for the Ruler of Sa'udi Arabia and for Wahhabi-ism, and justifies up to the hilt His Majesty King 'Abdul 'Aziz's policy of keeping strangers as far as possible out of his country, and in particular out of Central Arabia.

Undoubtedly the proximity to Damascus and Baghdad of the Northern 'Anizah and Shammar is slowly but surely demoralising the leaders, though not yet the rank and file. The coming of the motor car is also hastening the process. To their great credit Al Hadhal (Amarat) and notably their great chief Shaikh Mahruth have and are still keeping themselves free from the poison of the towns, but how long they will keep themselves and their people uncontaminated by the great cities is a question.

MORALITY IN THE TOWNS

Mecca is recognised as one of the most immoral towns in Arabia. If one can believe the Badawin, every form of foul vice prevails there.

In Kuwait for a woman to lapse and be found out, usually means death. Her brothers or cousins are her executioners. The husband is more tolerant.

If an unmarried girl goes astray, her lapse is punishable with stoning or "walling up" in a small room, where only one coffee-cup of water and a few dates are given her through a hole in the ceiling per day. If she survives this starvation treatment for forty days, God is supposed to have intervened and she is set free.

A man may without much disgrace indulge in strange women, provided they are public ones, and work for hire. The condition is that he behave so discreetly as not to let the world know. This is most important.

Nice Arab women have on occasion suggested to me that in the absence of my family in England it would be permissible if I occasionally patronised a gay lady's establishment of good standing.

Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

mena were common to the Al Rimal or Al Ramla (Rub'al Khâli) and were always the work of Jinns (spirits). 823

(d) Individual Murra, he said, themselves often came out of the great desert "mad", which made them sing and laugh in strange manner. This was undoubtedly due to Jinn influence. 828

(e) The word Rub' al Khâli, he said, was a *hadhar* or townsman's expression, and Badawin did not know the name, and he himself had only once or twice heard it. 349 103

(f) Râshid knew seven of Philby's guides personally when he made his great trans-desert journey; one of them, Falah abu Ja'sha, was his cousin. (See page 10 of Philby's book; also first part of this chapter.)

THE DEAD WOMAN WHO NURSED HER CHILD

(Recounted by Dhuwaihi bin Kharmit of the 'Awazim on 21st April, 1935, in camp at Malah, Kuwait.) 539

A man of the 'Awazim was once travelling near Hail with his young wife. The latter was with child, and in a gorge between some high rocky hills she suddenly gave birth to a baby boy, but in the process died. Her husband did all he could for her, but as he was alone, he could not save her. He buried her by putting her body in a small cave nearby, and filled up the entrance with stones. Loth to remove the child, and knowing it would shortly die for lack of milk, he laid it on its mother's breast with her left arm round it, and put the mother's left breast to the baby's mouth. He then rode away.

Nine months later a party of Badawin of the same tribe happened to wander by and camp close to the spot where the woman and child had been buried. Knowing the story they went to the cave's mouth to see if the wall was intact. To their surprise they found a few stones removed and a hole in the wall; outside on the sand they found the tracks of a child's feet running all over the ground. In great fear and filled with superstition they quickly rode away from the haunted place. In course of time the Badawin told the father, who hastened to the spot, and found the hole in the wall and the small footmarks. Looking inside the cave, he found a live boy-child sitting and prattling beside the mummified form of his dead wife. The mother's body was all dried up, except her left eye and the left side of her face, her left

b Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

to recover its lost property in its own time, and by whatever means it deems fit to employ. 421 628 425 681

IV. *The case of stolen or lost camels, recognised in a town or settlement by their original owners. (Both parties for example having come up to purchase supplies.)* 421 628 369

If the two parties are members of tribes which are friendly and on good terms with each other, and if their respective tribes are on good terms with, and under the authority of, the Ruler or Governor of the town in question, then the claimant must produce three witnesses to testify that the property he claims is his own. The words he himself uses to prove his claim before the authority hearing the case are, "I affirm that I neither sold nor gave away this my camel". Having completed this formality, the claimant will receive back his camel by order of the Ruler or Governor of the said town. (This sort of case frequently arises in Kuwait and towns in Najd.) 425 681 694

In the event of the person in possession of the camel having bought it from a third party unaware that it was the lawful property of a member of a friendly tribe, the procedure is different (see below). Again, if the person in possession of the camel has obtained it in war from a third party, the claimant will only receive it back if the custom of *'urafa* exists between his tribe and that of the person with whom the camel is found (see below).

V. *The case of a tribe of one Government attacking a tribe of another Government and a battle resulting.* 421 629

The attacked tribe has the right to ask its Government to demand and recover full blood-money for its killed and injured from the Government of the guilty party. Should the complainant's Government not be in a position to exact reparation or come to an agreement with the aggressor's Government, either as to the blood-money due or to the terms of peace acceptable to the injured tribe, then the families of the victims have the right to take revenge in their own time and way, without being responsible to their Government in any respect. (V is similar to III.) 425 681

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MI4

685 man when Shaikh Mahruth demanded that the ordeal by fire be
686 resorted to. I should have liked to agree, to see how it worked, but couldn't very well accede to the request, so released the man, much to Shaikh Mahruth's disgust.

POISONING

682 Despite the difficulty of proof, it seems certain that poison is used
278 pretty extensively in some parts of Arabia (especially the towns)
[369] to remove an inconvenient person, such as a private adversary or possibly an unpleasant husband.

Rulers like the Āl Rashīd, Āl Sa'adun and Āl Sa'ud have certainly used this method in the past, when out to get the better of their political opponents, but I am glad to record that never has it been suggested or hinted (even by his enemies) that the present great ruler of Sa'udi Arabia, H.M. King 'Abdul 'Aziz al Sa'ud, has ever sunk to such methods.

Probably the commonest poison is arsenic, or some preparation of it. The reason of this is that its effects are rather like cholera, so no questions are asked. Post-mortems are of course unknown. Arsenic, moreover, is easily obtained in every town in Arabia, seeing that it forms the chief ingredient in making preparations for treating camel mange, and in the bigger towns arsenic mixed with lime is a favourite [369] depilatory among better-class women.

The townspeople call poison *sim*, while among the Badawin it is known as *sapwa*.

I have been told by some of my Badawin friends that a common way of administering *sapwa* under the Āl Rashīd regime was by means of the coffee-cup. The coffee man kept some arsenic powder made into a paste on his thumb nail, and when he came to the person he wanted to poison he lifted his thumb over the edge of the cup and poured, as if by accident, some coffee over his thumb, and the poison went into the cup. The one to be poisoned drank it, later went sick, showed every symptom of cholera and then died.

An old 'Ajman shaikh told me (10th April, 1935) that when Ibn Rashīd tried to poison Shaikh Abdur Rahman al Sa'ud (the father of the present King) and his brother when they were his hostages in